# Fellowship in Prayer

"For a world united in prayer"

A heart that knows the strength of prayer
Can send its message everywhere.
And hands that hold a brotherman
Can shape the Peace of God's great plan.

-- Zelma Dennis.

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## OUR PURPOSE

"To promote the practice of prayer among *all* religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

FELLOWSHIP IN PRAYER

22 E. 29th Street New York 16, N.Y.

Volume VIII August, 1957 Number 4

# NEIGHBORLINESS IN A SHRINKING WORLD

## RELIGION AND PRAYER

RELIGION is more than what one does with one's solitude.

RELIGION, as the very word implies, binds together. It joins man to God, and man to man, in creative love.

RELIGION is properly two-dimensional: man lifts his soul upward to God; God hears prayer and answers man by inspiration. That inspiration must manifest itself in day-to-day activities leading to the love of one's neighbor as oneself.

IT IS PRAYER which liberates us from private worlds.

IT IS PRAYER which, as Emerson put it, opens windows of the soul to God, and, I may add, to fellowman. One cannot pray to God as the common Father of us all without thinking of all His children who are our neighbors.

IT IS PRAYER which gives us the proper definition of "neighbor". My neighbor is my brother, since he, like me, is a child of God.

It is true that we live in a shrinking world. Science has reduced distances to a minimum. But without prayer there can be shrunken souls even in a shrinking world.

Let us lift our hearts then in prayer to the common Father of us all, that we may love all our neighbors as brothers.

Edward E. Klein, *Rabbi*
Stephen Wise Free Synagogue.

## THE DIVINITY OF FRIENDSHIP

*By Roy Wallace Thomas*

In the supreme enterprise of striving to live together as neighbors in this shrinking world, and therefore in creative and blessed world peace, for which all peoples hunger, the serious literature of man, both ancient and modern, gives much valuable help and inspiration. We have space here to cite only a few items from the dynamic truths in our heritage.

Central is the glorious fact of the divinity of true friendship. We find an Everest-high peak of divine revelation in the saying of Jesus to his very human followers, "I have called you friends." His underlying principle of the possibility of vital friendship between God and men and between the individual and all men is the most significant social truth of history.

Many years ago a young man, Francis John McConnell, later to become one of the most influential bishops, preachers and philosophers of his day, wrote in his first book, "The relation between the soul and the higher Soul" is "essentially a surpassing friendship between our souls and God."

Not many years later Washington Gladden, a potent social leader and prophet of his time, closed his autobiography with the confession that, in meditating anew upon the meaning of religion, he had concluded that it is friendship—friendship with God as a living presence and with everybody in the spirit of Jesus.

Nothing is more profound than true friendship. A brilliant pioneer in modern education asked, "Does any experience whatsoever have more of a metaphysical tang than friendship?" A rising young philosopher wrote recently from his university chair, "The relation between God and man in Christian thought is one of mutual interaction between a loving cosmic Person and human beings. Religion at this level might well be defined as friendship with God. It involves the intellect, emotion, and will of both God and man, and it is rooted in good-will, respect, and mutual trust." To Frederick Myers' anxious question, "Is the universe friendly?" Our faith is not in error when it replies, "Yes, at the heart of it."

Despite all the evil in the world man is not alone, for it is God's world. Religion is for the whole self

in all of its relations and interactions. In the oft-quoted phrase which John Donne coined three centuries ago, "No man is an island." The apostle Paul expressed the same thought almost two milleniums ago, "None of us lives to himself." No man is an isolated island because an ocean of beneficient influences beat upon him without cessation. These influences work in myriad ways. Our debt to the past and to others never can be measured. Let me cite two examples.

The biographer of Dora Wordsworth tells that when her famous brother, William, was in the midst of a crisis in the development of his poetic insight and faculty, an "extraordinary young man sought him out and captivated him with a tumultuous flow of conversation." Coleridge instantly recognized in Wordsworth the capacity for still greater achievements. The young man's friendly enthusiasm "made Wordsworth a better poet than he found him." Wordsworth was never the same after meeting Coleridge.

At present Mozart is deservedly one of the most popular of the classical musicians. After his death his widow married again. The new husband found that the multitude of compositions inherited by the widow were in great disorder and confusion, and many were scattered in obscure places, about to be lost. He spent years gathering them all together, including much biographical material, thus making possible to all future generations the full enjoyment of the genius of the matchless musician.

Priceless is the debt of each of us to others, not only to those with whom we come in daily contact, but also to the friends, teachers and loved ones who have gone before. What a debt we owe to Emily Dickinson's "frigates" —

"There is no frigate like a book" —

that bring us treasure from the past and present, in value far above rubies and emeralds. Through books the friends of mankind make all men their perpetual audience.

So friendship in wondrous ways is a kind of interaction between persons and the power of God, developing and enriching the individual, making him ever new and strengthening society. Through friendship the good God is constantly at work shaping mankind slowly but surely toward a glorious destiny. The slowness is due to man's reluctance to learn and to strive. True friendship would make every home a bit of paradise, each community

an actual heaven, and the nations of the world a kingdom of God.

Religion as friendship establishes the Golden Rule as a working principle between individuals and groups, respects the dignity and conserves the worth of every person. It works to banish the cruelties of greed, graft, oppression, ignorance and race hatred.

There is an old story of a king who frightened his counsellors when he came to the throne by promising to kill all his enemies. Years passed and the dire declaration seemed to be forgotten by the king. One day his prime minister timidly reminded the king of his threat. "I have kept my promise," replied the king. "I destroyed my enemies by making them my friends." It is the task and responsibility of religion to make that "good neighbor policy" a reality in all the earth, "beginning at home."

* * *

## LEAD WELL A CHILD

However much you strive to teach . . . A child what it should do . . . It will learn more in every way . . . By just observing you . . . Because a child is more impressed . . . By how you speak and act . . . Than any knowledge you impart . . . As some established fact . . . Not just the manner of your smile . . . Of certain words you say . . . But all the other ways in which . . . You live your life each day . . . Your own example—good or bad . . . Can do so much to stir . . . The thinking of a child and help . . . To mold its character . . . So do be careful of your words . . . And all your actions clear . . . And for your own sake, try to be . . . Real honest and sincere.

*-- J. J. Metcalfe*

*(Observed by Marie Barrow)*

## THE DUTY TO A BROTHER

Did you give him a lift? He's a Brother of Man,
And is bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was slipping downhill,
And the World, so I fancied, was using him ill.
Did you give him a word—did you show him the road,
Or did you just let him go on with his load?

Did you help him along? He's a sinner like you,
But the grasp of your hand might have carried him through.
Did you bid him good cheer? Just a word and a smile
Was what he most needed that last weary mile.
Did you know what he bore in the burden of cares,
That is every man's load and that sympathy shares?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?

Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just the clasp of your hand,
When a man's borne about all a man ought to stand?
Did you ask what it was—why the quivering lip,
And the glistening tears down the pale cheek that slip?
Were you a brother of his when the time came to be,
Did you offer to help him or didn't you see?

Don't you know it's a part of a Brother of Man,
To find out what the grief is, and help when you can?
Did you stop when he asked you to give him a lift?
Or were you so busy, you left him to shift?
Oh! I know what you mean, what you say may be true,
But the test of your Manhood is what did <u>you</u> do?
Did you reach out a hand—did you show him the road,
Or did you just let him go on with his load?

*Sincere thanks to the Unknown Author.*

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# WHO IS YOUR NEIGHBOR?

*By Swami Ritajananda*

The question "Who is your neighbor?" may appear to some a strange one. We all have neighbors—some good neighbors and some bad. Normally, those people who live in our immediate vicinity we consider as our neighbors. But sometimes even people living on the same street we do not consider so. It is plain, therefore, that there is no one precise definition of a neighbor, and what our own definition will be depends, to a great extent, upon ourselves. Now when we read in the New Testament the sentence "Thou shalt love thy neighbor as thyself," if we apply the ordinary meaning of the word neighbor we shall completely distort the teaching of Jesus. For when he used the word, the meaning he intended was not at all what it generally denotes, but something quite different. Let us consider some of the implications of neighborliness.

Of the various ideals that the religions of the world have contributed to human life and thought, one of the most important is that of the perfecting of human society. The purpose of religion is not only to serve the individual but also to improve society. Any religion that excludes the relationship between man and man and confines itself to the development of the individual cannot be considered a great religion. We find that Judaism, Christianity, and Islam all give a high place to charity and human brotherhood. The ancient religions of Hinduism and Buddhism teach that our charity and brotherliness should extend not only to men but to all living creatures. These two virtues of charity and brotherliness, besides serving to perfect human society, serve at the same time to expand the heart of the individual, bringing a change in his whole outlook.

The natural tendency of a man is to love himself, to seek all kinds of objects for his personal comfort and enjoyment. This, of course, is pure selfishness. When an individual grows up and marries, he learns to love someone besides himself. Through marriage he is taught first to care for his wife and then for his children. He forgoes his own comforts for those of his family. The next

stage is the love he develops for his countrymen, with whom he shares common concerns and interests.

With the modern spirit of nationalism there has indeed come an increase of fellow-feeling within particular nations; but this feeling is very often something exclusive, creating a consciousness that prevents men from associating or sympathizing with the citizens of other nations on an equal footing. We hear of backward nations and progressive nations, nations superior or inferior; and we seldom proceed farther. Hence, if charity is shown, it generally goes only to those of our own nationality or to those of nations that we accept as our friends. The commandment "Love thy neighbor as thyself" is not applied to the enemies of our own nation. Sometimes a difference in the color of the skin or a divergence in culture makes our hearts contract and blinds our vision. Where brotherliness and charity are applied politically or socially their expression is restricted. It is strange that despite our belief in a progressive civilization, we still harbor the primitive instinct of fear of strangers.

Here the religious prophets and the saints give a different ruling. They have no term for "enemy". They tolerate no exclusions and barriers, no preferential treatments or segregations. To them, all are children of God and are equal before Him. So they teach us to pray: "Forgive us our debts as we forgive our debtors." As we have faults for which we expect to be forgiven, so we must forgive what we consider to be the faults or shortcomings of others. Even the most wicked person has to be forgiven, not to speak of those with whom we differ simply because of a divergence of custom, creed, or race. Religious teachers thus encourage breadth of vision and expansion of heart.

The Hindu scriptures ask us to remember that God is within every living creature; they teach us that He resides within the heart. A devotee of God should look upon every living being as belonging to his own family — even the poisonous serpent is accepted within the fold. Prophets like Mahavira, the founder of Jainism, and Gautama Buddha laid great stress on non-violence as one of the essential virtues for a spiritual life. Patanjali, the ancient authority on yoga, says that if a person is well established in non-violence even fe-

rocious animals lose their feeling of hatred in his presence. Through the teaching of perfected souls like these we are able to understand the sense in which Jesus used the word neighbor in expressing his great commandment: in his eyes our neighbors were not only those who reside in our immediate vicinity, but all human beings, wherever they may live and whatever may be their race or religious persuasion.

It is the great religious teachers who understand that wickedness and cruelty and anger can be conquered only by love. An old Hindu proverb says: "The hard rock that refuses to yield to the iron hammer, yields to the tender roots of a tree." The vision of the Lord as residing in the whole creation, and devoted service to all living beings, is the center of their message. A saint constantly prays for the good of the whole world. His concepts of neighborliness is well illustrated in the Vedic prayer:

"May all be happy; may all be free from disease; may all behold what is auspicious; may none be subjected to misery.

"May the wicked become good; may the good obtain tranquillity; may the tranquil attain illumination; may the illumined lead others to the Light."

A PRAYER:

Father of every human being, GOD,
I am grateful for the blessings that surround me:
for the comfort of my home,
for friends and their affection for me;
for awareness that I am part of SPIRIT
and that every person is divine;
for this new day with its opportunities
to unfold more of GOD'S purpose for me.
May I go forth from this room eager to do GOD'S will,
serenely confident in GOD'S presence,
radiating love and wisdom,
tolerance, humility and helpfulness,
secure in knowledge that GOD'S heaven is here,
now, within my consciousness.

-- *Emilie Coote.*

*" Do not look for wrong and evil;*
*You will find them if you do;*
*As you measure for your neighbor,*
*He will measure back to you."*

-- Alice Cary.

* * *

## " WHAT COUNTS IN LIFE"

Many times people get disgusted because of the way things go; because of illness, accidents and some even reach the verge of despair. They consider themselves failures. Some will say they are licked - they have lost interest - conditions are too difficult to overcome. Griping about what a hard life they have had. Cannot see anything but failure on the road ahead!

Why not stop and consider the one thing in life that really counts and will bring peace and happiness to ourselves—love of God and love of neighbor.

Milton was blind when he wrote, "Paradise Lost"; Stevenson, tubercular and bedridden, wrote stories of adventure; Pasteur, paralyzed carried on his ceaseless war on disease; Toscanini once played second fiddle in an obscure Orchestra; Francis Parkman, who wrote two dozen large volumes of history, suffered so many kinds of pain, that he could work only a few minutes at a time.

And you, who are healthy, and strong, having plenty of everything but nerve, are saying the race is only to the swift. When God looks man over, it will not be for medals, it will be for scars. Therefore, let us keep in the fight, overlook grudges, hard feelings and be a friend of man. The way to do this is to bear in mind the only thing that really counts—the love of God and love of neighbor.

* * *

" I predict", said Dr. Harlow Shapley, Harvard astronomer, " that if there is a civilization in 2000 A.D., it will be because there have been great developments in the emerging science of human relations. The next fifty years will depend more on the discoveries in sociology than physics; more on the growth of the human spirit than on the triumphs of the human mind." *A. E. C.*

*(Sent by Pauline A. Taylor)*

## THE FELLOWSHIP OF KINDRED SOULS

*By Harry Halsey Starrett*

*WHOMSOEVER I CAN SERVE. THE SAME IS MY NEIGHBOR.* To serve our fellow-creatures with love, compassion and mercy, is to do the will of Him Who sent us into this world, to fulfill the Law—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength and thou shalt love thy neighbor as thyself."

The communion of kindred souls is the most beautiful and the most enriching experience of life and the Master has given us His loving and sustaining promise that "where two or three are gathered together in my name, there am I in the midst of them."

Separateness among men is proof of man's separateness from God and to live apart from God is not living—for, God is the Source of all Life, all Love, all Light and all Power.

To dwell together in peace we must be ever mindful of the Fatherhood of God and the sonship and brotherhood of man. Brotherhood, which is the fellowship of kindred souls, is man's natural, fundamental and highest estate. Brotherhood is ordained of God and is, therefore, righteous and eternal.

To be at peace with ourselves and with others, "the peace of God which passeth all understanding" must fill our hearts and minds and abide with us always. For the peace of God to flow into and through us, we must keep in constant communion with God and the only way we can keep in constant communion with God is through unceasing prayer. Unceasing prayer with perfect faith plus good works, is the formula for a full, rich, radiant, abundantly fruitful, peaceful and supremely happy life.

When man surrenders his will to the will of God; when his finite mind is swallowed up by, lost in and becomes one with Infinite Mind, man realizes his oneness with God and can declare, with understanding and with unrestrained fervor, "I and my Father are one". Then and not until then, can we realize our oneness with all life; then and not until then, can we know the true meaning of life because it is only through unity with God and with all life that we can live in the glorious fullness of life, by becoming one with life. To know a thing we must become one with that thing.

Love is the only power that can triumph over hate; Good is the only power that can overcome evil-- "resist not evil but overcome evil with good." Before we can be at peace with our neighbor we must first be at peace with ourselves and to be at peace with ourselves we must be at peace with God. "Peace, be still and know that I am God."

*WHOMSOEVER I CAN SERVE, THE SAME IS MY NEIGHBOR.* Is there someone any where that I can not serve...through prayer?

## FIND FRIENDS

When, upon a crowded city street,
Two, who've been apart for years on end,
Just by chance, or providence, may meet,
Joyfully each greets his long lost friend.
Then they talk about a world so small
Where a thing like this could ever be,—
Friends who'd never dreamed of it at all
Find each other unexpectedly.

When, today, in crowded modern life,
People, separate for centuries,
Face to face are brought by changes rife,
Can there be rejoicing, too, for these?
Yes, if, sensing that the world is small,
We, like long lost friends, should recognize
Kind acquaintances in each and all,
How our hearts might thrill with glad surprise.

-- *Ralph S. Thorn.*

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A friend is a present you give yourself.

-- Robert Louis Stevenson.

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## O U R

WHO IS MY NEIGHBOR?

Today we all are so mixed up - we are frightened with all the things that seem to be coming on the world. We are looking for, and praying for, security, for something that we can pin our hopes on and our faith to.

There is so much that we do not understand — the Black Man, the White Man. It seems hard to find our way. Christians are divided into hostile groups—Protestants, Catholics, Jews, all look at each other with the greatest fear, with suspicion, and no understanding.

There is only ONE way! That is God's way — He is the Father of us all. In Him we live, move and have our being. He made us, and not we, ourselves. With Him there is no Iron Curtain; with Him there is no "color line". If we trust Him, the Spirit of Truth will lead us into all truth. We, through prayer, can strengthen neighborliness in the world that has become so small. We cannot separate our interests; what is good for one man is good for all.

"Who is my Neighbor?" EVERY human being! God is the Father of us all. He loves us as His children. We must learn to love each other.

Rev. Randolph Ray, D. D., Rector
The Church of the Transfiguration
(Little Church Around the Corner)



## N E I G H B O R S

*"Thou shall love the Lord thy God, with all thy heart, and thy neighbor as thyself."*

NEIGHBORLINESS AND PRAYER

In a few months we will sip a cup of coffee around 9:00 A. M. in New York, catch the 9:05 commercial jetcruiser, and arrive in California around 9:30 for our second cup of morning coffee; how rapidly our world is shrinking. With this diminishing of geographical distances comes the problem of decreasing distances in the social realm also. Our sense of neighborliness is up for rethinking and subsequent expansion.

How is it that prayer aids us in our neighborliness? Does not our being a neighbor constitute the acceptance of, the appreciation for, and the outreach toward those across the fence from us. However, prior to our understanding and loving others, we ourselves need to feel understood, we need to be loved. Through prayer we communicate with the One who is in the position to know us, to understand us, and to love us. It is through communication that our relationships are strengthened; prayer strengthens our relationship with Him who is the Giver of all of life. As our relationship with our Creator develops, even so will our sense of neighborliness grow—for, do we not reveal our love to God through the expression of our love to our fellow creatures.

Rev. Donald W. Hoffman
The Marble Collegiate Church

## *" OTHER LITTLE SHIPS"*

*By W. J. Thompson, D.D.*

The Gospel of Mark, in the New Testament, is the shortest Gospel, the earliest written, and it is filled with wonderful word pictures.

In Mark 4, verse 36, we read:

*" There were also with Him other little ships."*

These eight words form part of the dramatic story of Christ and several of His disciples caught in a storm on the sea of Galilee. We are all, more or less, familiar with this story of the storm-tossed boats on that inland sea; and yet how many miss the wonderful suggestion found in these words:

*" There were also with Him other little ships."*

Attention is concentrated on the disciples in their boat, panic-stricken when the sudden storm strikes them, and turning in desperation to the Master asleep in the stern.

Yet - out yonder - where the mist covered the tumultuous water, where the roar of the gale thundered over the smitten waves, out there in the darkness—facing the fury of the storm, and fighting for their lives, *" there were also with Him other little ships."*

And when the Lord uttered the amazing words that brought peace to the troubled waters, the blessings of His peace were not confined to those who cried out to Him, but they spread across the stormy sea to protect the *" other little ships"* and guide them into the harbor.

We are all at this moment sailing over the sea of " Time" on the wonderful voyage of " Life", and we find there are also with us — *" other little ships".*

The first we call *FELLOWSHIP* - and it will be a fellowship of good or evil, of love or hate. Fellowship, men will have—for they were made to stand together. Dr. Parkhurst once remarked:

*" The man who lives by himself, and for himself, is apt to be corrupted by the company he keeps!"*

An American writer tells us—

*" All my life I have heard about the 'self-made man'. I have come to the conclusion that the self-made man does not exist. I have never known anyone to reach success single-handed."*

* * *

## "OTHER LITTLE SHIPS" — Fellowship.

God made us for fellowship with other human beings, and we cannot - successfully - do without each other. We are all bound together in fellowship!

"All have a share in the beauty;
All have a part in the plan;
What does it matter what duty
Falls to the lot of man?

Someone has mixed well the plaster,
Someone has carried the stone,
Neither the worker nor master
Ever has builded alone!

Building a shield from the weather,
Building a house for a king -
Only by working together
Men have accomplished a thing!"

"Fellow-ship" is the key to progress in business, in social activities, and in spiritual life.

"We're brothers all, whate'er the place,
Brothers whether in rags or lace,
Bound in fellowship by God's grace!

Some may sit in a royal hall,
Some may dwell where the rooms are small,
But under the skin - brothers all!

Some may toil neath the burning sun,
Some may live where deep waters run,
We're brothers - when the day is done!"

* * *

## "OTHER LITTLE SHIPS" — Comradeship.

*"There were also with Him other little ships."*

The first "little ship" with us is "fellowship"; and the second "little ship" is called "comradeship". Fellowship is the tie that binds us to each other . . . Comrade-

ship is the heart that responds in helpful service. It is not enough to have fellowship with each other. We must show comradeship to each other. And this comradeship is not a thing of fits and starts - but it is a steady and continuous relation-ship

The late King George VI of Great Britain in a radio broadcast declared:

> *"We all belong to each other. We all need each other. It is in mutual service and comradeship, and in joyfully cooperating for our common good that we find our true life."*

Dr. Eddy described the plight of the man who fell among thieves on the Jericho Road, as follows:

> *"The thieves 'beat him up';*
> *the priest and the Levite 'passed him up';*
> *the Good Samaritan - 'lifted him up'."*

* * *

Lord, let not my religion be
A thing of selfish ectasy,
But something warm with tender care,
And Comradeship which I can share.

Let me not walk the other side
Of trouble's highway, long and wide;
Make me a Good Samaritan
And neighbor unto every man.

"What do we live for, if not to make this world a little less difficult for each other?" asked George Eliot.

It is worth noting that the practice of comradeship results in <u>mutual</u> blessing. Dr. Robertson Nicoll remarked to me during a conversation in London—

> *"It is one of the beautiful realities of Life that no man can sincerely try to help others without doing good to himself."*

We should always stress the importance of assisting others joyfully and unselfishly without thought of any return whatever, but God sees to it that we get our reward. Every deed of kindness done for another reflects the brightness of its blessing within our own hearts, and minds and souls.

"The Lord God made us to be brothers.
None goes his way alone,
Joys we send into lives of others
Come back to bless our own!"

The Hindu proverb is confirmed in countless lives—

"*Help Thou thy brother's boat across the waters and lo --*
*Thine own has reached the shore.*"

Inscribed upon a noble monument in Boston in honor of W. E. Channing, are these words from his own writings:

"*I thank God that my own Life is bound up with that of the human race.*"

Vance Thompson writes:

"Take it from me - no matter what you seek in life, the other fellow has an important part in it. According to some authorities, talking to oneself is the first sign of lunacy! Real conversation includes the other fellow. Whether you want things great or small, rare or common, you must go to the other fellow for them. And you can only build up a real strong manhood by unselfish service for your fellow men. Alone you get little what you want or need. It is mostly in the hands of the other fellow. And what he means to you depends on your attitude toward him. Take it from me — the other fellow plays a big part in your life, and, remember this — if you need the other fellow, he also needs you!"

If *FELLOWSHIP* is *what we receive*, then *COMRADESHIP* is *what we give*!

Roger Babson tells us:

"*Civilization is dependent on the ability of men to cooperate, and the best barometer of civilization is the desire to do this. The willingness to share with others - and to work with them - this is Christianity's contribution to the world - revealing comradeship at its best.*"

In Isaiah, Chapter 41, verses 6 and 7, we read—

"They helped every one his neighbor;
and *every one* said to his brother,
Be of good courage.

So the carpenter encouraged the goldsmith . . ."

Cooperation and encouragement can accomplish marvelous results in human endeavor. And this great art is within reach of us all through real comradeship.

*FELLOWSHIP* declares that we belong to each other. *COMRADESHIP* calls us to help each other!

A California poet writes:

The friendly note, the tender helpful word,
These bless lives more than we will ever know;
Lord, teach me as I travel on Life's road—
To show Thy love to folk, as on I go!

* * *

"OTHER LITTLE SHIPS" -- Partnership.

The theme of "Other Little Ships" might be pursued interminably but the Flag-ship of the fleet must always be Partnership—Partnership with God. This gives the true direction, quiets every storm of fear, provides guidance for all and secures us in joy and safety.

In *FELLOWSHIP* we speak with kindly voices to our neighbors. In *COMRADESHIP* we share their hopes and woes — but through prayerful *PARTNERSHIP WITH GOD*, we not only receive God's blessings ourselves but include all other little ships which may be sailing the same seas with us, far away though they appear on the horizon.

* * *

PRAYER:

"Our Father, help us to search our hearts for any trace of unneighborliness: race prejudice, social snobbishness, intellectual pride, or moral self-righteousness. Give us a wholesome, Christlike interest in folks of all sorts. Help us while we enjoy our own special friends to be friendly with everyone. Teach us how to get a world-wide view of the word 'neighbor'. In his name we pray. Amen."

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## A GARDEN IN THE RAIN

*By Ralph Curry Walker, D.D.*

George Bernard Shaw once said, "In my consciousness, in my heart of hearts, I saw a garden, where I might indulge my love of color and delicacy and fragrance, and see the Creator at His best!"

The poet has written, "We are nearer God's heart in a garden than anywhere on earth!" The Bible supports this truth for, in it we read that after "God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul," "the Lord God planted a garden eastward in Eden", and our first parents, sinless in an unfallen state, blissful in a perfect innocency dwelt in a garden. We are nearest God's heart in a garden—and over that garden wall, leans our neighbor.

A window-box or a cheap little geranium in a pot may bring us closer to God! Show me a man who cares for flowers and there is an acre of goodness in that man's heart. Someone hands me a great breathing, red rose; it fills my hand; no velvet was ever as soft as that, no perfume so delicate or rare; look at the rose! It is a pinch of dust that's all, but the miracle of a Creator Who knows that you and I love Beauty is shown in the dew-sweet heart of a rose—it is my privilege to share it with my neighbor.

Did you ever think at what time, and under what circumstances a garden is most fragrant? A garden is lovely in early morning, during sunny noon, in the cool of the day or the witchery of moonlight, but a garden smells the sweetest in the rain. Too, if you want to see the sweetest and finest that a human character can develop, look for it in the storms of life. Good character is admirable in sunny weather. An honest character knows how to appreciate the good fortunes, of life, and the blessings of home and love and all good fellowship, but to see it in its glowing colors, yielding its sweetest influences, its most genuine beauty, show us a character under the stress of trial or loss or change or grief! If I am to know the quality of a man, let me see how his character stands up in the storm—and let me test the quality of my own neighborliness in his struggle!

*'Tis sorrow builds the shining ladder up.*
*Whose golden rounds are our calamities,*
*Whereon our firm feet planting, nearer God*
*The spirit climbs, and hath its eyes unsealed.*

-- J. R. Lovell.

* * *

## LOVE IS GOD'S WAY

*By Carl E. Holmes*

Pope Pius XII once said, "The future belongs to those who love, not to those who hate."

There is no power on earth greater than an understanding love, the love of God and the love of man.

In the oft-quoted twelfth Chapter of Mark, we read of the man who asked Jesus, — "Which is the first commandment of all?" This man, identified as a scribe must have been well versed in the 613 laws of the Talmund which included 365 prohibitions "thou shalt not" and 248 positive commands "thou shalt" so his question was an exceedingly intelligent one — "which is the first commandment of all?" The answer came clearly and directly, "The first of all commandments is (Hear, O Israel); The Lord our God is one Lord: And thou shalt love thy God with all thy strength *(Deuteronomy 6:4,5)*. This is the first commandment."

But this was not all — Jesus continued, "And the second is like, namely, this, Thou shalt love thy neighbor as thyself *(Leviticus 19:18)*. There is none other greater than these."

The first commandment stated so vigorously, could not be misconstrued. It means simply that God must come first in our lives. The second; "thou shalt love thy neighbor as thyself" presupposes some form of self-love and raises the question of relationship between self and neighbor. Who this neighbor may be was answered by Jesus in the story of the Good Samaritan — in essence; anyone, everyone, known, chance acquaintance or stranger.

As to the way in which we love ourselves that we may give our neighbor like consideration, gives pause for thought — how do I love myself? I love myself enough to be kind to myself and to see that I get proper food and care. I respect myself and endeavor to keep my self-esteem-perhaps in summing up, my love for myself is essentially practical.

To love my neighbor as myself — instead of being purely idealistic in the expression of that love, I might endeavor to be more practical as well. I can give him my respect, my consideration and forgiveness for what he may think and do that differs from the standards I have set up for myself. I can wholeheartedly wish him well and

give him actual assistance without rendering him helpless or dependent. I can extend the same kindness and service as I might hope to receive—and in the same spirit—if our positions were reversed.

Love of God and love of neighbor is basic in all great teaching. The one is reflected in the other. How can we love God if we do not love our fellowmen? How can we love our fellowmen if we do not love God? These are the two sides to the coin of the Kingdom of Heaven and one is valueless without the other.

Religion has never been set forth as a body of law simply to be obeyed. Each life is an immediate channel for the love, compassion and mercy of God. His Kingdom on Earth is seen as a program of a new day in man's conduct and social behavior, a kingdom of right relationships among men based on the teachings of love of God and love of man, "He who loveth not, knoweth not God, for God is Love."

There are many pathways through life, but love, goodwill and prayer lead us to the fullest and most wonderful, because it is the way God has shown us. It is God's way. Our individual responsibility is to follow it.

,,,

## PRAY WITHOUT CEASING — I Thess. 5:17

SOME PERSONS feel hesitant about praying. They feel that they have never learned to pray properly and they scarcely know where to begin. Prayer is the most wonderful and yet the most simple thing in the world. It may be defined as right thought—constructive thought, if you wish—followed by right feelings, right words, and right action.

You can learn to put prayer into practice. Every right thought is a prayer, and prayer is creative. Through prayer your entire life can be changed.

Prayer puts you in tune with God. It makes you a channel through which power and energy flow. It gives you a feeling of being secure and of being wanted and needed by your fellow men. Prayer fills you with an awareness of the love of God.

Keep your heart and mind open and receptive to God's presence by keeping your thoughts and feelings loving and constructive. Place yourself and your every desire in God's care and know that even now His Spirit is blessing you.

*(Sent by Rev. Frederick J. Compson).*

## APPRECIATION

Gratitude is extended to our Contributing Editors, who participated in this issue, and to Sami Ritajananda, our guest writer, for his splendid article; also we are deeply grateful to LaVerne Moritz, for the vignettes, and to all, who responded so graciously, for the following—

| | | |
|---|---|---|
| RELIGION AND PRAYER | *By* | *Rabbi Edward E. Klein* |
| LEAD WELL A CHILD | *By* | *J. J. Metcalfe (Observed by Marie Barrow).* |
| A PRAYER | *By* | *Emilie Coote.* |
| "WHAT COUNTS IN LIFE" | *By* | *A.E.C. (Sent by Pauline A.Taylor).* |
| WHO IS MY NEIGHBOR? | *By* | *Dr. Randolph Ray.* |
| NEIGHBORLINESS AND PRAYER | *By* | *Rev. Donald W. Hoffman.* |
| A GARDEN IN THE RAIN | *By* | *Dr. Ralph Curry Walker.* |
| A PRAYER | *By* | *Señor Carlos Lorca Pino.* |
| PRAY WITHOUT CEASING— | | *(Sent by Rev. F. J. Compson)* |
| A SONG OF HOMING | *By* | *Prof. A. E. Johnson.* |

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## NOTICES and COMMENTS

*THE SEEKERS.* Our good friends, The Seekers in England, contributed an excellent article, "God and Your Neighbor" for this issue. Unfortunately, it runs too long for available space, and rather than curtail its import at this time, we will use it in a future number. Our gratitude is extended to The Seekers as well as our best wishes for the good work being carried on by them.

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*OUR NEIGHBORS.* Visitors to New York City and its Summer Festival are quite certain to enjoy sight-seeing bus trips--the buses circle our block. The guide points out our neighbors whose neighborliness is expressed in their contributions to this issue—The Madison Avenue Baptist Church, just north of us; The Little Church Around the Corner, across the street; and the Marble Collegiate Church at the West end of the block. We present them to you with pleasure and appreciation.

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*F.I.P. IN SOUTH AMERICA.* From Carlos Lorca Pino of Santiago, Chile, a member of the International Bond of Friendship, which originated in Brazil, we have received the following prayer—

*Dios eterno, ser omnipotente glorificado y bendito, si TU hálito divino es omnipresente, como el eter que satura el espacio infinito, permite que el sentimiento espiritual y cósmico de la fraternidad nos ilumine la mente y vibre en nuestros corazones, inspirando en particular a los responsables del destino de pueblos y naciones para que se haga imposible, la* ***MEGATOMBE*** *de una nueva guerra, porque sea reconocida ya esta humanidad, como una sola gran familia y prevalezca en adelante, un estado de relativa paz y armonía sobre la faz de la tierra. -- Asi sea.*

A translation of the above prayer will be found on page 21. Señor Pino has become a subscriber to FELLOWSHIP IN PRAYER through a mutual friend in India—SO SHRINKS THIS WORLD!

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## A SONG OF HOMING

Into all the world together
Brethren, close the scattered ranks,
Raise the standard all may follow,
Lift the heart and render thanks;
Speed by prayer the consummation
Of the nations gathered-in,
All the world become a household,
All men brothered as God's kin.

Into all the world together
Sowers of a common field,
Laborers with the Lord of Harvest,
Tillers of the golden yield;
Jubilant with lyric gladness
Of the reapers where they come
Strengthened of the bread and vintage
Of the abundant harvest-home.

Builders of a world together
Where the builders are the shrine,
Temple of the Holy Spirit
Wherein all our dreams combine;
Where the nations' bloody conflicts
Change to rivalry in Art,
And God's own immortal girdle
Cinctures every faithful heart.

For the braver task together
Braver songs shall fill the breast,
When our discords are transmuted
To the pooling of the Best:
Slav and Teuton, Jew and Gentile,
Countenance of every shade,
Sons and lovers of one Father,
Home, redeemed, and unafraid.

-- *A. E. Johnson*

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